

THE LATTER-DAY SAINTS' MILLENNIAL STAR

ESTABLISHED IN 1840

“You Relief Society Women: Train your sons and daughters and inspire in them a desire not to be like the world, but to so live that they may be worthy to become earthly parents of choice spirits yet to come to earth.”—GEORGE ALBERT SMITH.

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CONFIDENCE IN GOD

By ELDER HAROLD B. LEE

PRESIDENT OF PIONEER STAKE

WE are living in an age that might be well termed the “Age of Criticism.” Every phase of modern society is being subjected to rigorous scrutiny—the home, marriage relationships, the public school system, public utilities, labour organizations economic programmes, religion and the church. That institution which is not able to justify itself as of value to society must be faced with a war of extermination. Modern iconoclasts, without reservation, are willing to tear down and destroy all creations of human society that are based on false foundations and untrue principles.

If one can judge by the current periodicals, the searchlight of investigation and appraisal has been turned upon religion. Almost without exception, our modern periodicals carry articles questioning the validity of Christianity and the Church in general. Thousands are asking today: “Why the church and religion, and what is their true value to society?”

One article, typical of this feeling and attitude, written by Frank Snowden Hopkins, appeared recently under the caption: “After Religion, What?” Says he:

My contemporaries are baffled by any point of view which does not give full weight to the flaming skepticism of our time. We who are in our late twenties are simply not interested in religions, social or supernatural; we have outgrown the dilemmas of our parents. Our problem is not how to make Christianity palatable, but what to put in the place of the Christianity we have rejected.

We were reared in a period of religious skepticism and moral laxity, but it was, after all, those now in their late thirties and early forties who were the true iconoclasts; they tore the gods from the throne. In riotous defiance of the established order, they debunked religion, heaped scorn on tradition, demolished the old sex taboos, and attacked convention on every side.

Our generation inherited a moral code without the religious foundation which gave it meaning. The old Protestant morality had a religious motive—the doing of God's will on earth. Hence man's duty to be moral. But there was no way our parents could impress us with a sense of duty, for unless we believed in the God of the Hebrew Bible, what interest could we have in regulating our lives to please Him?

We of the younger generation ceased asking ourselves the old questions: Is my conduct religious? Is it moral? But disillusioned with the emptiness of living for immediate satisfactions, we have begun to ask ourselves new questions: Is it intelligent? Does it lead to real happiness?

Expressed also is that same attitude in an answer, or in a letter that was written in answer to an inquiry sent out by the *American Magazine* within the last several months. There had appeared a letter by one who signed his name "J. W.," a young man just out of the university. As he looked around among his associates he had seen business men indulging in practices that he declared were immoral and were dishonest. This young man had wondered whether or not, after all, it paid to be honest, and so in this letter to the *American Magazine* he asked the question, Does it pay to be honest? A contest was conducted, and the three prize letters were published in the magazine. Here are a few excerpts from one of those prize-winning letters: Does it pay to be honest? This was written by a man by the name of Edgar:

Let's leave ethics and morals out of the picture. I am not particularly interested in honesty merely as a means of avoiding a session in Hell, if there is such a place or condition, and I don't think you are. If, however, we adopt honesty for purely material reasons, and we stay out of Hell to boot, we are one up on the Devil.

Reasons why it pays to be honest:

Reason 1. You have to be smart to accumulate money by legitimate methods; you have to be as smart or smarter to do so crookedly.

Reason 2. My business experience has proved to me that by far the majority of business men and business concerns are perfectly honest. My position as buyer for a large house would be endangered if I were to accept offers of presents in return for business I had to give out.

Reason 3. The men outside of my own company, with whom I do business, know from experience that I am honest. Some day I may want to change my job.

Reason 4. I would never do anything to endanger the faith of my family in me, or to endanger their happiness.

Reason 5. I would rather make my money honestly, for the same reason that I would rather win a golf game without forgetting the strokes I took when the others weren't looking.

Reason 6. I very much doubt your ability to work along crooked lines and still be happy and satisfied.

YOU will observe in these answers, that nowhere has a thought been given to the basic moral foundation of honesty or morality as expressed in the gospel philosophy known as the Gospel of Jesus Christ.

An incident occurred a few months ago that taught me the real value of dedicating one's life to a destiny. There came to my office a young man who was in sore difficulty. He, with two others, had entered into a conspiracy to defraud the United States government by falsifying a federal pay roll. Their conspiracy was discovered, and he was brought before the court, charged with a serious crime. He was told that unquestionably the court would find him guilty and that the minimum sentence

was one year, and from that to forty-four years. He came in, he said, for the purpose of trying to get his thinking right. He said: "Our families were benefited by our acts and therefore good was the result. Now, why is an act wrong if good results, even though the means be called illegal by society?"

I was astounded at such a question, but as I stop to think about it, similar questions are being asked by young people today, and by old people, for that matter. The same questioning is in the mind of the individual who looks across the street to his neighbour's place. He sees the neighbour prospering in wealth, while he and his family are in destitute circumstances, and then he wonders why he could not go steal from the neighbour, if necessary, to equalize what appears to be an unequal distribution of the earth's wealth.

The same kind of questioning is in the mind of the boy or girl who says: "Why not satisfy the instincts and the passions and the appetites that are natural to the human body, even though the obtaining of such satisfaction results in acts called sin, by society?" How fortunate indeed is the individual who asks such questions, if he has been privileged to have a foundation of religious instruction! Our answer to such a one, who may be so possessed, can be, not like the answers given by Mr. Hopkins or by Mr. Edgar, "because it is intelligent, or because it is best for some selfish purpose," but in our answer we can say, with an emphasis, carrying the authority of the Gospel of Jesus Christ: "It is wrong to kill. It is wrong to commit adultery. It is wrong to steal. It is wrong to lie, because written by the finger of God on tablets of stone we have the divine injunction: 'Thou shalt not kill. Thou shalt not commit adultery. Thou shalt not steal. Thou shalt not bear false witness. Thou shalt not covet.'"

IT remained for the Master, as He lived among men during the meridian of time, to define just what the power of the Gospel of Jesus Christ was to be, and just how far-reaching its principles were to be.

The Gospel is more than just a code of ethics; within it was a power, that to those who believed and obeyed it became powerful, even to the recreation of their bodies, to the sanctification of their bodies by the Spirit, and to the renewal of those bodies, so a prophet in this day has declared.

Obedience to and confidence in God, it seems to me, are absolutely necessary to moral safety and spiritual well-being. I had a homely little incident in my own life that revealed the truth of that statement. A few months ago I went with my little family into one of the nearby canyons. We had taken our lunch, and after lunch had been served, and we had finished, my two little girls challenged me for a climb up the mountain-side. So we started out. We hadn't been gone long before the trail began to be steeper, and the rocks, with their craggy heads, showed up over the trail. Their mother had warned these two babies of mine of the dangers of going off by themselves on mountain trails, the dangers of poison ivy, the dangers of rolling rocks and steep, forbidding trails, wild animals, and what not.

As we climbed higher and higher, and these dangers became more and more apparent, my baby clutched me by the hand

tighter, and she nestled close to me, and she said: "Daddy, you know I am not afraid of anything, just as long as you are with me." She ran on ahead in the trail then, forgetful of danger, but I pondered that childlike remark. From that day I began to see my task differently as it concerned my babies. It became my task, as their father, to transfer that confidence and that love, so expressed, to the great Father, our God, until when the dangers and obstacles of life may come, they can nestle close to that great Father and can say, as was said to me that afternoon: "Father I am not afraid of anything, just so long as you are with me."

If confidence in God is established, love for Him and obedience to Him will follow. Then, and only then, can the teachings of the scriptures be live symbols to us. What are some of those beautiful teachings that the Lord has placed upon the pages of scripture for our moral welfare? Beyond the cold moral law of the Ten Commandments stand out the beautiful teachings of the Master. He said:

Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment:

But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: . . .

Ye have heard that it was said by them of old time, Thou shalt not commit adultery:

But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.

THE Master was telling us that the time to control an evil action was when it was but a thought, an evil thought in one's heart.

The Apostle Paul had that same notion in mind when he said:

Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report—if there be any virtue, and if there be any praise, think on these things.

That love and confidence in God were necessary to one's advancement in the kingdom of our Father, Jesus declared, when He said, in His prayer in the garden of Gethsemane:

And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.

And the Apostle Paul re-echoed that again when he said:

Furthermore, we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live?

If that be true then, that love of God and confidence in Him are essential to moral and spiritual well-being, what shall we say when a man lacks those things and those qualities? It is easy to determine, and plain to the understanding, that the maker of lies, the opposer of all God's purposes on the earth, would desire most of all to have humankind disbelieve in a personal God, and to think of Him as some ethereal substance without form, a void inexpressible, because to do so strikes at the very foundation of all these things that He is working against.

Retreating to the second line of defense, it would seem if Satan, the master of lies, could get one to believe there is no such a thing as a personal devil, that no such a thing as Satan exists, that it is merely an evil suggestion, he has, in part, gained his point; and failing in that, to teach disbelief and doubt in the pre-existence of the spirit, or the immortality of the soul, he has gained a first objective, to lead the children of men "carefully down to hell."

If these things are denied, then all that has been written in the Scriptures must be thrown away, so far as human value is concerned, and the pages of Scripture will then become but mere bits of literature, and without the authority of the Gospel of Jesus Christ.

Then, what a glorious thing it was when God chose to reveal Himself to the boy, Joseph Smith, the prophet, and to declare the sonship of Jesus to him. How important it becomes to teach faith in God, and in His Son, Jesus Christ, and in the Holy Ghost.

Troubles and difficulties beset us on every hand. Some of us have seen our lands and our goods swept away over night, by conditions over which we have no control. With faith in an all-wise Father when those times come may we be able to say, like Job of old: "The Lord hath given; the Lord hath taken away. Blessed be the name of the Lord."

And when times of prosperity come, and all seems well, may we say: "All that I have is thine, Father," and show our appreciation accordingly, till the time comes when we may ascend to those heights that the suffering Job did, when he declared:

I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth.

And though after my skin worms destroy this body, yet in my flesh shall I see God.

Brethren and sisters, may we beseech the all-wise Father: "O God, may we be shepherds of the spirit, as well as the masters of the mind. Give us, O God, a sense of the divinity of our undertaking." May we, as members in the Church of Jesus Christ, be true to His Gospel, have faith in the Lord Jesus Christ, that all things shall be given unto us, I humbly pray, in the name of Jesus Christ. Amen.—(Digest of a sermon delivered Sunday, September 16th, 1934, in the Tabernacle at Salt Lake City, Utah.)

SAVED FROM A MOB BY PRAYER

AN EXPERIENCE OF ELDER HEBER CROZIER KIMBALL

IN the summer of 1902, Elder George Q. Stevenson of Lewiston, Utah, and I were laboring in the western part of the state of Kentucky, near the Tennessee line. We received word from President Thomas Canova that he wished us to go into Logan County and baptize a brother who desired to become a member of the Church. He said he had looked up the history of this county and found that elders had been driven out of there fifteen

years previous to this time. He cautioned us to be careful, to use wisdom and all would be well with us.

We had a journey of about two hundred miles to make from where we were located. As we were travelling without purse or scrip, we were under the necessity of finding lodging on the way, which we were successful in doing. After two or three days travel we entered Logan county. When we reached the county, we had a feeling different from any we had had before, and we both remarked that we must be in Logan county. After inquiring, we found that we were. The people seemed very prejudiced toward us, knowing who we were because of our dress. Sometimes we were misdirected on roads and were compelled to cast lots as did the disciples of old. Finally we reached our destination. We found the brother very happy to meet us. We were received kindly and he was very desirous of having us explain the Gospel to him and his family. However, his wife did not take kindly to the message, but out of respect for her husband she treated us well.

We explained the Gospel to them both before and after the noonday meal. About three o'clock his wife's brother, a Methodist minister, came in with two other gentlemen. He commenced by assailing Lorenzo Snow, the president of the Church, and ridiculing our faith. We discussed the Scripture with him some length of time. When he became very abusive in his actions and talk, we settled down on authority and made our arguments pointed. He then jumped up very abruptly and left, saying he would see that our cases were attended to. However, we paid no attention to his threat.

We continued explaining the Gospel until after dinner time. Along about dusk we noticed groups of men gathering around this man's home, and finally he came to us.

Directing his remarks to me, he said:

"Elder Kimball, I have sinned awfully in not telling you that last night there was a bundle of hickory withes laid across the door step with a note pinned to the door, 'that if any Mormon elders came here they would be hanged as high as Haman.'"

"Now," said he, "inasmuch as I have made this terrible blunder, not knowing men who are civilized would do this thing, I am willing to load my gun and defend you with my life."

AT this juncture things looked very severe for us. However, I felt a power different from that of manly strength. I looked into the face of my companion who was a small man and who had not been enjoying the best of health during the summer. His face looked pale and haggard. I felt as though I could take the punishment alright providing they did not harm him. I told him that I would gladly take the punishment for us both if he would consent. He said, "No, if there is any whipping we will take it together." The mob began to get closer. Elder Stevenson walked around the house and came back to me and said, "Elder Kimball, if you will come with me neither one of us will be whipped."

Thinking perhaps he had discovered a place where we might hide or escape, I gladly consented to follow. He led me to a little secluded spot in a small grove of trees. There we bowed down

together. Elder Stevenson addressed our Heavenly Father in this manner:

“Father, we are here in Thy service. We have left our wives and little children to bring this message to the world. A wicked mob has gathered to do us violence. In Thy power and majesty cause this wicked mob to disperse and run like cur dogs.” We arose to our feet and we heard the mob running in every direction. Truly we were made to realize that “The wicked fleeth when no man pursueth.”

Our friend wanted to sit up and guard us during the night, but my beloved companion said that no harm would come to any of us, and we all went to bed and slept soundly and in peace. The next morning we went down to a beautiful creek of running water and there I witnessed one of the most wonderful scenes of my life, as Elder Stevenson baptized this man in the same plan and mode as was exemplified by our beloved Saviour when He came to John the Baptist.

As they came out of the water, our friend took us, one in each arm, and hugged us to his breast, and remarked, “Do all the Church love each other as we three?”

I confirmed him a member of the Church of Jesus Christ of Latter-day Saints on the banks of the creek. We returned to dinner and left the county very peaceably with joy in our hearts because of the testimonies we had received.—(*Deseret News* Church Section, September 22, 1934.)

A RELIEF SOCIETY TESTIMONY

By ANNIE M. AYDEN

NORWICH DISTRICT RELIEF SOCIETY SUPERVISOR

THE RELIEF SOCIETY is a marvellous organization. But is there any wonder, when it was organized by the Prophet Joseph Smith, who saw God the eternal Father and His Son, Jesus Christ, and heard their voices, and talked with angels? One of the oldest organizations of women in the world to-day, it was formed nearly 93 years ago. Even today, after nearly a century of existence, it operates flawlessly on the same principles that were its foundation in the beginning. Its perfection is unquestionable evidence that it was inspired of God. Sister Emma Smith, the first president of the Relief Society, was the only woman in this dispensation to receive a direct revelation from God through His Prophet. But that is sufficient to show us that God needs the women as well as the men to assist in His great latter-day work, and that we sisters have a distinct calling.

Have you ever visited a women's society when they have been discussing their problems and could not seem to find a solution to them, and you felt you wanted to show them the Latter-day Saint teachings and tell them that these teachings hold the solution for every problem that faces the women of the world, old or young, rich or poor? Latter-day Saint teachings will benefit everyone spiritually, mentally, physically, morally and religiously. The Relief Society is one medium through which they may be spread.

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THURSDAY, OCTOBER 18, 1934

EDITORIAL

AN APPEAL TO WOMEN IN THE BRITISH MISSION

EVERY president of any corporation, whether it be large or small, is interested in its success. Every department manager is especially interested in his department. At the end of each fiscal year he is anxious to show to his president or manager a growth, and to be able to pay a dividend on capital invested.

All of the various departments of the Church of Jesus Christ of Latter-day Saints—and there are many now—if they have the proper spirit, desire to show evidence of advancement. They realize that they can not long stand still—they very soon either go forward or backward.

From the very small beginning of six members in 1830, the Church, notwithstanding the most severe trials and persecution it has passed through, has steadily advanced in its work of evangelizing and placing its message before the people of the world.

Its first organizations, other than that of the Church itself, were the Priesthood quorums. The Prophet Joseph Smith knew full well the importance of organizing the strength of the Priesthood, for he had been “commanded by the Lord to prepare for the calling of the Twelve Apostles.” In keeping with this command, on the 14th of February, 1835, the first Quorum of the Twelve was selected. On the 28th of February, 1835, a selection was made to form the first Quorum of Seventy.

Soon after the Twelve Apostles were ordained, they were called to fill missions to the Eastern States. But before departing on their missionary journeys they desired instructions as to their duties. They wanted something to “enlarge their hearts and comfort and brighten their hopes.” They were not disappointed, for soon that marvellous revelation on Priesthood, known as Section 107 in the Doctrine and Covenants, was given.

As the Church has needed helps for the “perfecting of the saints and the work of the ministry,” they have been given. The Relief Society, the first of these aids to the Priesthood, and a very much needed auxiliary, was organized on March 17th, 1842. This was only twelve years after the Church was organized, and only seven years after the first Quorum of Twelve was set apart.

The Prophet Joseph saw clearly the need of a women's organization. He knew full well that “the man is not without the woman, nor the woman without the man in the Lord.” From a very humble beginning of only 18 members, this organiza-

tion has grown until now its membership totals 70,000. It has spread from sea to sea, from continent to continent, from island to island, from mission to mission—until it is now one of the most outstanding and influential organizations of women in the world. Its scope is not only national, but international.

Records at my command show that the first Relief Societies organized in Great Britain were formed at a conference held in London, April 22nd, 1877. At that time three societies were organized. From then until the present time, Relief Societies have continued to be organized throughout Great Britain. There are about 70 Relief Societies fully organized in the British Mission now.

It is the aim of the British mission to have a completely organized Relief Society in each branch. To be an aid to the Priesthood, and to assist in alleviating the sufferings and misfortunes of others—this is the prime purpose for which the society was founded. But it also has a social side. Inspirational lessons are prepared where these good sisters meet to discuss literature and art, the elevation and purity of the home, and numerous other topics. A portion of their time is spent very profitably in arranging bazaars and sales of work, and in assisting with branch entertainments, concerts and dramatic performances.

The Prophet Joseph Smith told the sisters at the founding of this great movement that they were not only to care for the unfortunate, but their mission also was to *save souls*. This can never be accomplished in the midst of strife, envy and jealousy. The sisters must be peacemakers. The Son of Man said in that great Sermon on the Mount: "Blessed are the peacemakers: for they shall be called the children of God." May I admonish the sisters of the Relief Societies of the British Mission to be always diligent in the service of the Lord. Visit the sick, comfort the mourner, feed the hungry, clothe the naked, and warm the hearts of the lukewarm. Teach the saints to love one another. By doing this you will be carrying out the counsel of the Church officials, and of the great latter-day Prophet who communed with God Himself.

If you wish to be helpful to the Church, to aid the branch in which you live, and be a pillar of strength to the Priesthood, become dutiful members of the Relief Societies of the branch in which you reside.—JAMES H. DOUGLAS.

A MESSAGE TO ALL RELIEF SOCIETY WORKERS

DEAR SISTERS: At the commencement of a new season's work we desire to congratulate you on past accomplishments, and to thank you for the loyal support you have given us.

Now with the memory of our former successes and with the experience and wisdom gained from our errors, let us go forward with greater zeal than ever before, and make this a banner year

in Relief Society work. Let us respond to the challenge issued by the other organizations and show them what the Relief Society—the mothers of a branch—can do!

Cannot we stop speaking unkindly of our brothers and sisters when the Lord's work is waiting to be done? Let us not be among those to whom the Lord will say, when they claim recognition of Him, "I never knew you." Our faith should be strong and free, a glowing fire that will inspire our sons and daughters, our brothers and sisters to greater activity in the Church.

One of the most beautiful passages in the Book of Mormon is one that tells of the 2,000 stripling sons of converted Lamanites who went to war under the leadership of Helaman to help defend their parents and the homes and lands of the Nephites. Though they had never been to battle before, they fought mightily; yet not one lost his life. When asked if they were not afraid, they said no, that their mothers had taught them that if they did not doubt, the Lord would deliver them. And, they added, "We do not doubt that our mothers knew it."

What greater faith than this can we have? Oh, that we in our day and age might have this same great faith, and inspire others with it. There is much for us to do; we must set the example, and be ever ready to help others.

Let us study our lessons that we may become qualified to teach others. Never before have we had such interesting and instructive lessons prepared for us. There is much that we can do to show our gratitude to our Heavenly Father. Let us now go forward, working harmoniously together, and we shall become a power for good in the world. We shall be as a "light on an hill that cannot be hid."

RINTHA PRATT DOUGLAS, President
 INEZ C. RUSSELL, 1st Counsellor
 HELEN E. M. POOLE, 2nd Counsellor
 CATHERINE L. M. HORNER, Secretary
 British Mission Relief Society Board.

SPREADING AN INFLUENCE

I N our daily life and work we come in contact with many different people, each one of whom influences us more or less, depending upon how intimate the contact is. These influences react upon our habits. Good habits as well as bad ones are said to be things that are sometimes caught rather than taught; that is to say, they develop not so much through teaching as by contagion, by the touch of one life upon another life. That touch may be given quite unconsciously; it may also be received and felt quite unconsciously, so that we cannot tell from what source this new influence has come to us. Somebody touched us or impressed us and thereby we are changed. What we are has come about somewhat by a process of contacts.

There is no doubt that we may feel good or bad influences through reading a book or hearing a talk, but never in quite the same way or with quite the same results as we experience by meeting a person. Each one of us has about one's self one's own atmosphere ; just as if each one of us were a radiating center, as if with every word that is spoken and every deed that is done waves and vibrations were sent out that carry influences that work good or ill. Instead of speaking of these influences as waves and vibrations we might think of them as infections and contagions.

If we have a contagious disease it may spread into other lives, and those other lives will have to fight it.

Likewise, if there is in us anything of goodness, that will spread to others, other lives will feel the beauty and truth of it. We share with others what we are. That is why friendships are such important factors in our lives. One friend is giving us what he is, and we are giving him what we are.

This point is demonstrated in the home every day. A child will do something or say something which is exactly what the father does or what the mother says. From this we have the expressions: "He is a chip off the old block," or, "He gets that from his mother." This, of course, is a most striking example of how lives impress themselves upon one another. But this sharing of human experiences is a continuous process. Day in and day out we are being influenced by others either in the home or in the street, or at school or at work. Silently but surely we are spreading an influence out into the world.

What kind of influence are we radiating?

A friend of mine told me of an experience which I will relate here. She had always been a faithful Church member. By change of fortune she moved into a community in which she was the only member of the Church of Jesus Christ of Latter-day Saints. There was much disharmony and strife in the community; the spirit of friendliness and neighbourliness was not there. This sister, however, did not take sides in the quarrels; she always tried to quiet the turbulent atmosphere by doing a deed of kindness in turn for a sharp word. At last she succeeded in bringing about harmony and good fellowship in the community. Not only that, her neighbours became interested in her religious views. She had never told them of which church she was a member, but she taught them the Gospel as she knew it and believed it. Finally, some of her friends desired to join her church. They said: "Whichever church you belong to, we want to join, regardless of which church it is." Then she told them of which Church she was a member. Nine of her neighbours requested membership, some of them without having been to any of our Church services.

What kind of influence was she spreading? The members in the Relief Society in the British Mission have every opportunity in their activities in the branch as well as in their lives in the community to wield an influence for good.

Let us remember that each and every one of us is sending out an influence for good or evil continually. Which shall it be? We are sending out, farther than we can know, the faith or the fear, courage or faint-heartedness, purity of heart or its contamination, the high ideals of Mormonism or the low motives of the world that lie hidden within us. Let us ever remember the power within us, and let us ask the Lord who has given us this power to so guide us always that we may use this power in a way that will glorify His name.—EMILY T. MERRILL.

"MY PERSONAL PLAN . . ."

By WILLIAM A. PERRY, CARDIFF BRANCH

[EDITOR'S NOTE: *This article is one of the ten selected for publication from among the many contributions to the Millennium Star-M.I.A. Slogan Competition, which was concluded October 8th. The remainder of the selected articles will appear in subsequent issues of the Star. Inasmuch as the rules of the competition provided that, of the ten chosen, no article should be declared better than the rest, their order of appearance in the Star should not be construed as an indication of adjudicated preference.*]

IN 1847 a small band of 143 people moved out of Winter Quarters in search of their future home in the Rocky Mountains. They were poorly equipped and had to make their way across thousands of miles of trackless wasteland into the unknown, with oxen-drawn wagons as their only mode of travel.

With faith in God and with the knowledge that they possessed the Restored Gospel of Christ, these brave, noble souls pressed on, overcoming all obstacles and difficulties that beset them. They had to endure almost unbearable hardships, facing death, famine and pestilences every day. But with superhuman efforts they overcame all these and eventually laid the foundation for the building up of a great and mighty Church of God in the West.

Who were these people? What were they doing?

They were the Pioneers, proving their allegiance to the Church, Who are the Pioneers of the Church to-day?

In 1934 the British Mission M. I. A. set out to build up complete M. I. A. organizations in all the branches of the Church. Therefore, in order to accomplish this, Pioneers were needed to go ahead and lay the foundations for this great work. This work has been going on, and the M. I. A. organizations are spreading throughout the entire mission.

"By my actions I will prove my allegiance to the Church." Clearly, I must do something to prove my allegiance. What can I do? Can I do something in pushing the M. I. A. work forward? There can be no doubt about the answer. I must go ahead and assist in spreading this glorious Gospel through the M. I. A. organization.

How can I do it? I must fit myself to become a leader, a Pioneer entering new fields of labour, overcoming all obstacles and difficulties and building up the M. I. A. The questions that confront me now are: Have I the necessary requirements for

this work? Am I made of the same "stuff" as were our early Pioneers?

In order to carry out this great work, I must be properly equipped. Not so necessarily with talents, but with faith, courage, fortitude, enthusiasm, strength and desire.

By living the Gospel to its fullest extent, learning and studying its laws and ordinances and building up a character worthy of the Church to which I belong, I can prepare myself for this work. With unbounded enthusiasm and untiring energy I must go forward spreading the true spirit of brotherhood and co-operation wherever I go. I must learn thoroughly the M. I. A. programme of activity, that I might be able to put it into operation in a humble, prayerful manner. I must endeavour to create enthusiasm and interest, amongst all members, in building up all of the branch organizations, that they might be a means of spreading this wonderful Gospel message to the people of the world.

With prayer in my heart, and thanksgiving in my soul for the opportunity of partaking of this great work, I will "Carry On." Thus will I prove my allegiance to the Church.

A RELIEF SOCIETY TESTIMONY

(Concluded from page 663)

We in the missions, though our societies are small, know from the example of the large organizations that exist in the stakes of Zion that our possibilities are great, and that we too can organize and develop fine groups in our branches. It is up to us. We are on our own responsibility, and should do our best to have peace in our little groups and to carry that spirit of peace and love into every part of our life and into all of our associations. It is not *where* we live, but *how* we live that counts. In our little corners of the world, where God has seen fit to place us, we should be faithful to our callings as "angels of peace," faithful in the little things that make for love and harmony.

My testimony of the Gospel's truth has been made much stronger by Relief Society work. I am grateful for the opportunities for growth and understanding that it has brought into my life. I pray that all sisters may find in it the satisfaction that I have found, and that its influence for good shall grow in England until it takes its proper place in our communities.

MUTUAL IMPROVEMENT ASSOCIATION

SUNDAY JOINT PROGRAMME FOR NOVEMBER.

Opening Hymn: "Come, Come Ye Saints, No Toil Nor Labour Fear.

Invocation.

Song: "The Gospel Standard High Is Raised," *Latter-day Saint Hymns*, No. 332.

Slogan Talk: "The Challenge of Being Honest—With God, My Fellows, and Myself." (Note: This is the first of a series of slogan talks that will embody the principles contained in the 13th Article of Faith. "By My Actions, . . .")

Song: "The Call of Womanhood"—By the Bee-Hive Swarm.

Talk by an M Man: "The Responsibility of M Men in the World of Affairs." Treat this subject in the light of the M Men Pledge.

Address: "Forward with Latter-day Saint Ideals." This is the watchword of all M. I. A. activity. Present our standards as a personal challenge to everyone present.

Song: "Hope of Israel," or "Awake, Ye Saints of God," verses 1, 5, 6 and 7.

Address: "The 13th Article of Faith."

Closing Song: "May the Lord Go With Us," *Latter-day Saint Hymns*, No. 303.

(Note: The Auxiliary Guide for November will be published in the October 25th issue of the *Millennial Star*.)

G. HOMER DURHAM

LIVERPOOL DISTRICT CONFERENCE

APOSTLE JOSEPH F. MERRILL, European Mission president, and James H. Douglas, British Mission president, were the principal speakers at the semi-annual conference of the Liverpool district, Sunday, October 7th, at Holyoake Cooperative Hall, in Liverpool.

In his remarks Apostle Merrill pointed out the fruits of Mormonism, and declared that God, through His Church, blesses all who help toward the progression of mankind, regardless of their organization. Joseph Smith, Apostle Merrill showed, brought forth the fact that God still lives and reveals His laws to mankind. He compared the teachings of the Church today with those of the primitive Church.

President Douglas directed his remarks toward the conference theme, "Active Mormonism—The Way To Perfection," describing the organization of the auxiliaries of the Church and their place in assisting the Priesthood in carrying out the Lord's work. He also mentioned the activities of the first missionaries in England, showing how Liverpool district proved the cradle of Mormonism in Europe.

Sister Rintha Pratt Douglas, British Mission Relief Society President, bore her testimony and expressed her joy in the work in England.

Another speaker at the session was Alma J. Larkin, who laboured as a missionary in the Liverpool district 23 years ago, and who has been visiting in Europe during the past month.

The district activity report, read

in the morning session by President Joseph Fielding Smith, Jr., revealed district affairs to be in a satisfactory condition, and gave portent of continued success during the coming year. Following the presentation of the Church authorities for the sustaining vote of the membership, the session adjourned to special Priesthood and Relief Society meetings.

The afternoon session was directed by Elder G. Homer Durham, president of the British Mission Y.M.M.I.A., and Sister Nettie L. Woodbury, British Mission Primary Association president. Assisting them were children of the different orders in the Primary, who described their work, and members of each of the M. I. A. departments who presented a pledge or talk to indicate the character of their activities. Sister Mildred Poole, secretary of the British Mission Primary Board, explained the purpose of the Primary and its significance in the Gospel plan.

An added attraction at the conference was a miniature exhibit, prepared by the district Primary children, of the Mormon Pioneer exodus from Illinois to the Great American Desert, where Salt Lake City was founded. Covered wagons, buffaloes, Red Indians, wild animals, Pioneer men and women, and the Nauvoo and Salt Lake temples were portrayed in cardboard cut-outs.

Special musical numbers were furnished by Brother Arthur Holgate of Burnley branch, and Brother Richard Tinsley of Wigan branch,

Other missionaries present in addition to the speakers mentioned were Alma J. Larkin, Jr., former president of Portsmouth district; President Joseph Fielding Smith, Jr., and Elders John Rowell, L. Dean Hickman, E. Jay Milne, Stephen R.

Murdock, Joshua Rallison, Wendell J. Ashton, Philip J. Badger, and William F. Homer of Liverpool district.

WENDELL J. ASHTON
District Clerk.

FROM THE MISSION FIELD

Releases—Elder Howard M. Cullimore and his wife, Sister Lucille M. Cullimore, were honourably released from active missionary duty on October 5th. For the past twenty-one months, Elder Cullimore has served as secretary of the European Mission, having been called to that office from the Scottish district where he had been assigned to labour as a travelling elder. Sister Cullimore has served as corresponding secretary of the European Mission since her arrival in England in July of 1933. Brother and Sister Cullimore returned to America aboard the s.s. *Manhattan*, sailing from Havre, October 11th.

Appointment—Elder Ralph E. Baddley was appointed on October 5th to the office of secretary of the European Mission, succeeding Elder Howard M. Cullimore.

Transfer—Elder Joshua Rallison was transferred on October 3rd from the Welsh to the Liverpool district.

Arrivals—The following missionaries arrived in London on October 3rd, and were assigned to labour as designated:

Elder William Finn Homer, of Ogden, Utah, to the Liverpool district.

Elder Philip Jenkins Badger, of Salt Lake City, Utah, to the Liverpool district.

Elder Fredrick Rasband Glade, of Salt Lake City, Utah, to the Newcastle district.

Elder John Robert Henderson, of Ogden, Utah, to the Newcastle district.

Elder James Sterling Astin, of Salt Lake City, Utah, to the Manchester district.

Elder Richard Davis Rees of Salt

Lake City, Utah, to the Leeds district.

Elder Spencer Jackson, of Ogden, Utah, to the Leeds district.

Elder Joseph Harvey Stout, of Salt Lake City, Utah, to the Nottingham district.

Sister Elizabeth Cornwall, of Murray, Utah, to the Newcastle district.

Sister Ruth Elise Mace, of Salt Lake City, Utah, to the Newcastle district.

Doings in the Districts: Birmingham—An overnight hike was the troop project of Scout Troop 32, Wolverhampton, Friday and Saturday, September 6th and 7th. High Gate common was the camp ground. Six members made the trip, which was done on cycles carrying both riders and camp equipment. In charge of the outing were Elders Gordon K. Ashley and Ira A. Newsome, assistant scoutmasters of the troop.

M. I. A. activities in the Wolverhampton branch were inaugurated on September 12th with a gala opening social. Participating were 46 members and friends. The programme included musical numbers, recitations, a skit by the Boy Scouts, and a play presented by the combined talent of the Y. M. and Y. W. M. I. A., under the direction of Sydney Cornes. Following a period of games, the Relief Society sisters served light refreshments. Mrs. Samuel Halfred, a friend, assisted in the arrangements.

Following the usual Relief Society meeting on September 25th, the Relief Society sisters honoured Elder Gordon K. Ashley at a farewell dinner prior to his transfer from Wolverhampton

Leeds—The Trail Builders of the recently organized Primary Association in the Halifax branch have been quick to get their programme of activity under way. They report the forming of a football team within their organization, and hope that through such activity they may interest many more young boys their own age in the programme of Primary.

London—Members of the Letchworth branch met in conference on Sunday, September 16th. Theme of the day was "Complete Happiness." In the evening session, President Bart L. Christensen and Dr. Ray M. Russell were the principal speakers. Unusually large attendances characterized each session.

Community singing, music and instrumental items, games, and a one-act comedy were the programme highlights at the M. I. A. opening social of the Letchworth branch, Wednesday, September 19th. Thirty-three members and friends came to enjoy the evening's pleasantries. In charge were Brother Harry G. Pateman and Sister Cissie A. Simmonds, presidents of the two Mutual organizations.

Newcastle—Gateshead branch M.I.A. members staged their opening social at the branch hall on September 12th. A programme of vocal numbers and games were the outstanding events of the evening. The Relief Society, under the direction of Sister Doris Brewis, served refreshments. In charge of the evening was the community activity committee.

Liverpool—Saints of Burnley joined in rambles during the holidays, September 3rd to 5th, visiting Simonstone Woods, Hambleton Hill, and Roggerham.

Twenty-eight persons attended each of the Preston branch conference sessions Sunday, September 23rd. The morning services were planned by Sister Bessie Corless of the Sunday School. The programme included talks by Brothers Clifford Brodie and Thomas H. Webster and Sister Gertrude Corless, songs by the children, and an accordian selection by Mr. Wilding. District President Joseph Fielding Smith, Jr., was the principal speaker in the evening, treating the conference theme, "Eternal Progression."

More than fifty children are now attending Primary in Burnley branch. Sisters Emma Hardy and Emily G. Astin are the respective leaders of the two Primary organizations within the branch. Sister Hardy conducts the classes in the hall, while Sister Astin has organized a Neighbourhood Primary for children unable to meet there.

Twenty-four Saints and friends of the Burnley branch visited the new Cooperative Dairy of Burnley, Thursday, September 20th, studying the various processes in bringing milk from the farm to the home.

Ulster—Ulster saints met on September 10th at a special farewell social in honour of Elders J. Arvil Marcroft and Ray L. Richards, who have been transferred from the district. After a musical programme, games concluded the evening.

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